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NOTES AND DISCUSSIONS

EMENDATION OF CHRYSIPPUS FRAG. 574 (VON ARNIM)

Stobaeus *Florilegium* 7. 21: χρυσίππου · ἔλεγεν δὲ ὁ Χρύσιππος ἀλγεῖν μὲν τὸν σοφόν, μὴ βασανίζεσθαι δέ · μὴ γὰρ ἐνδιδόναι τῇ ψυχῇ. Καὶ δεῖσθαι μὲν, μὴ προσδέχεσθαι δέ. In the last sentence it is hardly possible to find a satisfactory meaning for προσδέχεσθαι. To say that the wise man needs (things) but does not expect them is not very pointed, and, moreover, it is not true of the Stoic sage. An alternative would be to take προσδέχεσθαι in the technical sense of προσλαμβάνειν, λαμβάνειν, *sumere*. But there is, I believe, no authority for that use of the word, and, again, it is the reverse of the truth to say that the Stoic sage needs things but does not take or accept them. On the contrary, his way is to take things while denying that they are good or necessary to his happiness (Cic. *de Fin.* iv. 30). There is no authorized meaning of προσδέχεσθαι which yields a suitable sense here under analysis. The word is corrupt, and it is easy to find the word which it has displaced. It is προσδεῖσθαι. The chief obstacle to the acceptance of this reading is the fact that we think in English, not in Greek. To say that the sage needs but does not need in addition seems pointless. But δεῖσθαι here does not mean precisely "need," but rather "have use for," both in the serious and the slang sense of the phrase illustrated in my note on οὐδὲν δέομαι (*Classical Journal* II, 171-72). The meaning then becomes "the sage has use for things, but does not need or lack anything more than he has"—a distinction quite in the Stoic manner. This yields a good sense, is true of the Stoic sage, and, in the Greek, is epigrammatic. It is further confirmed by the fact that the converse is true of the ordinary man, the ἰδιώτης, φαῦλος, or ἄφρων. He "has no use" for things because he cannot use them rightly, but feels the need of something more because he is not, like the sage, sufficient unto himself, or complete and content with what he has. Cf. Plutarch *de Stoic. repug.* 1038: "τοῖς φαύλοις οὐδὲν εἶναι χρήσιμον" ὁ Χρύσιππος φησιν "οὐδ' ἔχειν χρεῖαν τὸν φαῦλον οὐδενὸς οὐδὲ δεῖσθαι." *de comm. not.* 1068a: τὸν γὰρ λέγει Χρύσιππος, ὡς "οὐ δέονται μὲν, ἐνδέονται δὲ οἱ φαῦλοι."

Seneca *Ep.* 9.14: *Volo tibi Chrysippi quoque distinctionem indicare. ait: "sapientem nulla re egere et tamen multis illi rebus opus esse. contra stulto nulla re opus est, nulla enim re uti scit, sed omnibus eget."*

The idea that underlies these sentences is also found in the distinction between χρήματα and κτήματα. Hense, *Teletis reliquiae*, p. 27; cf. also [Plato] *Eryxias* 402C: ὡς τὰ γε ἄχρεια ἡμῶν ὄντα οὐδὲ χρήματά ἐστι, and

the conclusion (406*B*) that the rich are the most wretched εἴπερ ἀνάγκη τῶν χρησίμων πάντων προσδεῖσθαι. The ultimate source is Plato (*Euthydemus* and elsewhere) or Socrates (Xen. *Econ.* 1.14). The use of προσδεῖσθαι which I postulate may be illustrated by Plato *Tim.* 34*B*: καὶ οὐδενὸς ἑτέρου προσδεόμενον, said of the universe, which, like the sage, is sufficient unto itself, and Aristotle *Ethics* 1099*a* 15: οὐδὲν δὴ προσδεῖται τῆς ἡδονῆς ὁ βίος αὐτῶν ὥσπερ περιήπτου τινός, ἀλλ' ἔχει τὴν ἡδονὴν ἐν ἑαυτῷ.

Lastly, for the rhetorical antithesis of δεῖσθαι and προσδεῖσθαι, cf. δέονται and ἐνδεόνται above and Demosthenes *Olynth.* 1.19: εἰ δὲ μὴ, προσδεῖ, μᾶλλον δ' ἅπαντος ἐνδεῖ τοῦ πόρου.

PAUL SHOREY

"BENE UTI"

Quintilian's chapter *de Risu* (*Inst. Orat.* vi. 3) and Macrobius' imitation of it (*Sat.*, Book ii) are of unique value to us in determining finesses of Latin idiom. In a joke, you must either see nothing, or see the point—which is everything: and the point of the joke is usually contained in an idiom of the language.

Quintilian tells us (vi. 3. 90), as an instance of ironical *παρὰ προσδοκίαν* (*opinionem decipere*), this story: C. Cassius, seeing a soldier parading at the *decursio* with no sword, said to him "*Heus, commilito, pugno bene uteris!*"

Exactly to appreciate this witticism, you must have an exact sense of what *bene uti* means. Besides the various meanings which are distinguished in the great Berlin thesaurus (*s.v.* "bonus") there is one which is not recognized there: it is the one which this story requires. *Bene uti* does not here mean "to make a good use of," but "to have the full use of, the unimpeded control of."

This sense is established by the following collection of passages:

Cic. *Tusc.* i. 106: "metuit ne laceratis membris *minus bene utatur*; ne combustis, non extimescit."

ibid., iii. 15: "Munus animi est ratione bene uti; et sapientis animus ita semper adfectus est ut ratione *optime utatur*."

Pro rege Deiotaro 28 (the only place in Cicero's speeches where the phrase is found): "*bene ut armis, optime ut equis uteretur*."

de Off. i. 133: "*optime uti lingua Latina putabantur*" (not, to make the best use of, but to have the best command of, the Latin language).

Corn. Nepos *Hann.* 4. 3: "hoc itinere adeo gravi morbo adficitur oculorum ut postea nunquam dextro aequae *bene usus* sit."

Livy xlv. 35: "ipsi natura et operibus insuperabilis ripa videbatur et praeterquam quod tormenta ubique disposita essent missilibus etiam *melius* et certiore ictu hostis *uti* audiebat." This does not mean that the enemy were better shots, but that they could bring their artillery more freely into action and so make better practice.